

# The ruinate fall

of the Pope V<sup>s</sup>ury, deriued from  
the Pope Idolatrie/reueled by  
a Saxon of antiquitie.







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# A dialogue of Vsurie.

## The Spirit.



**Q**ui iurat proximo suo et non decipit, qui pecuniam suam, non dedit ad Vsuram et munera super innocentem non accepit, qui facit hæc non mouebitur in æternum. **He** that sweareth to his neighbour & deceiveth him not, he that giueth not his money vnto vsury nor receiveth rewarde against the innocent, he which doth these, shall neuer be moued but shall liue for euer.

**These require an other discourse euerie one his seuerall manner.**

## The Flesh.

Are none Usurers but those men and women that occupy Money?

## The Spirit.

**Yes** verily, as the Adulterers, Idolaters, witches, sorcerers, false swearers and money Usurers. Not one of these shall enter into the kingdome of Heauen, but shall be condemned in the infernall Hel.

## The flesh.

**Why** then very few shall be saved.

## The spirit

**You** say true for in the 20. of Mathew our sauiour Jesus Christe saith, Many are called but few are chose. Wherby is signified that to the worlde the spirit of God speaketh, but the Childzen of darknesse cannot away with

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the

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the light, because their deeds are euil, & in as much as from out of the world & smaller company is to be take, & shalbe sifted as wheat frō the cockle: & as the pure wheat (being tryed from the cockle & tares) shalbe preserved and kept in the Barnes, & the Cockle & tares cast into the fire: so shall the faithful be preserved and chose to reign in everlasting ioyes with our Lord & saviour Christ in whōe they haue belæued & obeyed his cōmaundements, and th'other who haue not kept his commaundements but dispised his word: shalbe cast into fire vnquenchable. For the which cause the iudgemēt of God is all redy bent against the.

The flesh.

I pray you what is Vsurie?

The spirit.

Vsurie, is when a man having gotten by his labour sufficient to maintain him and his family, doth notwithstanding, deuise how to be come more welthy or rich in this world. And so leauing his former trade of bying and selling, or otherwise not contented with the former sufficient reuenew of his lands: vseth the gain of his stock, turned from wares into money, supposing suche dealing to be as lawfull to haue the increase of his money, as of wares, considering not the difference that is between wares and money.

The flesh.

What



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**What is the difference between them bothe?**

**The spirit.**

**F**irst Money was ordained to passe between man and man, as a thing made hauing his full value, neither to be diminished nor augmented, as the pound is said to be xx. shilling, the Royall. x. s. the shilling xij. d. and so to euery value more or lesse, not to be diminished nor augmented, because the Prince hath set eche sundry valew. For as he that clippeth or lesseneth it by any manner of waies, is to be counted a traitor: so likewise he that deliuereth it for more then the valew, is a deceiuer, enriching him self by theft, and defraudeth the ordinaunces and lawes of his prince.

**I**n buying and selling of wares, is money the chief, which equall value: gouerneth all vn-equall values. Wares may be estimated, according to the scarcitie or plenty of such merchandise, and yet not after an excesse. Money is once valued whiche may not bee altered. Wares rise and fall, and no continued certaintie abideth of their prizes, if the Merchant bye good cheape, in dearch he may sel the better penyworth if it happen to be dear, yet hath he to vse him self by the scale of other wares by indifferency. Money must not bee vsed as wares, nor wares as money.

**The flesh.**

**A. ij.**

**And**

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And why?

The spirit.

It wares may by exchange passe betwē man and man soz euery necessary to be had, to what vse then serueth the vse of money? It may very wel be spared.

The flesh.

How must money be vsed then?

The spirit.

It must be vsed as the King must be of euery true Subiect, which is: if any shall say the king to be of lesse authozitie, deminishing soe parte of his gouernment, wil he not answere thou art a traitoz to his person? And likewise if he be moze exalted to his right and title thē appertaineth, wil he not likewise say, thou disloyallest him in taking vpon thee to estimate a farther authozitie then to the king appertaineth: so think with thy self what danger thou incurrest when in both thou art found guilty.

The flesh.

What is the absolute end and effect of true dealing then?

The spirit.

It is thus, when thou haste gotten by thy travail sufficient for thee & thine, so that there by thou art able to liue out of other mens daungers, thou must proceed no farther but content thy self therewith because thy brother must  
liue



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live as wel as thou. And if thou haue any porcion of money thou must lend it freely to him that requireth whose conuersation and blage is as becommeth a Christian and beare with thy brother in his necessitie, but y<sup>e</sup> must not take moze then thou lendest, for if thou doe devise as many shifts for thy self as y<sup>e</sup> can, thou shalt dye the death. Also if thy brother haue wares of thee, in the vse of Merchandise, it is permitted vnto thee to vse thy resonable gain, that thy brother may gain by thee also, but not to sel by deceit such wares to thy brother, where in thou knowest befoze, he shall not be able to make his owne, heerin so doing thou art a theef, and such euil gotten good: shall consume thy soule, for all though thou thy self mightest be deceiued: it is not permitted to thee to deceiue.

The flesh.

The farther meaning of the word Vsurry,  
I pray you tel me.

The spirit.

An extorting, an inordinate coueting to seek out of that which is inough to make moze, to the enriching of the Vsurer, and deminishing of other. As if thy brother lack xx. l. for two moneths to pay thee at th'end thereof the said xx. l. thou in the deliuey of the said money deliue rest but xvj. l. or xvij. l. for xx. l. And so in moze

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**more fouler excesse, as when thou lettest land for .x. l. by the y<sup>e</sup>er, the farmer can reare out therof no more then to pay thee the said rent.**

**Wherewith shall he and his family live by in the meane time? when notwithstanding an other commeth and in p<sup>ro</sup>sering more p<sup>er</sup>so<sup>n</sup> for<sup>so</sup>meth neuer a whit. When art thou rightly answered Mala parta, mala dilabuntur.**

**Farther, if thou haue a band of xl. l. for xx. l. more or lesse, thy p<sup>ri</sup>nciple being not paid by the detto<sup>r</sup>, whether thou maist lawfully recouer the band or no. By the law politique thou maist because it saith vnto thee, y<sup>e</sup> it was the wilfulnesse or negligence of the detto<sup>r</sup>, who knew befo<sup>re</sup> he nominated y<sup>e</sup> day of paiment whether he were able to fulfil the time or not, so that this law goeth by the wo<sup>r</sup>ds and not by the meaning of the detter, whose purpose was at the receit of y<sup>e</sup> fo<sup>r</sup>mer det: to haue kept his day, but occasions by necessitie lawfull: be<sup>co</sup>meth, which considerations ought to be considered, and by Gods lawes ought not to accout the band his proper goods, no farther then his p<sup>ri</sup>ncipall. A thousand fetches of the wicked might be rehearsed, but let these for this time suffice, because other Autho<sup>rs</sup> haue disclosed so foule an abuse.**

**The flesh.**

**What meneth the spirit of God then, where  
be**



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he saith by the seruant whiche hauing v. talents gained other v. and to him whiche had ij. talents gained other ij. Did he not say vnto him, wel good seruaunt and faithfull thou hast been faithfull in little, I wil make the ruler ouer much: &c. And to the euil seruant did he not say, thou oughtest therfore to haue had my money to the erchaungers and then at my comming I might haue receiued mine owne with vantage: &c.

Math. 25.  
Mark. 13.  
Luke. 19.

### *The spirit.*

These alligations auaille nothing to your purpose, for the spirit of God vsed this parable with others because þe Jewes delighted more in the doctrin of parables then after any other maner, wherfore by this parable is ment not the maintainance of V'sury: but of vertue.

Among men the spirit of God speaketh after a spirituall maner, vnto the vngodly seruant which hid his talent, that is such gifts & knowledge as ought to haue benefited his b'ethern either in science or knowledge, as to those which are learned in the lawes either spirituall or temporall, that they not like Drones lye in cozn'ers, hide the gift or learning (whiche might profit) the which not beeing vttered profiteth nothing, and therfore the talent that gift, was giuen to him that had increased, which was, that had laboured not only in wel

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well doing to his owne preferment, but also to the self commoditie of his byethern, and in teaching of many, won also many. For by the certain man is signified God, the goodes: the graces proceeding from God, the hiding of the talent: the abuse of Gods benefit. Wherefore he is called a good and a faithful servant that so imployed his Lords talents, for by the exchange is ment none other, but the benefit of the world to passe between man and man in all vertuous furtherance, to the winning of more vnto God, not in that the good which he did was of him self: but of him which deliuered five talents, who was God, meaning thereby the seuerall gifts of God in his creatures wherof he gaineth as much that receiueth, as he that deliuereth from the one to the other vnto the worlds end. But the maner of Vsurie terrestriall replieth as the Deuil did to Christ, which said. If thou be Christe commaund these stones to be made bread. Who answered, Man shall not liue by bread only: but by euery woord that procedeth out of the mouth of God, so the deuil went without his purpose, no lesse shall the vsurers without the kingdome of heauen.

The flesh.

And is there no naturall interpretation of these talents?

The

Deu. 10.  
Math. 4.



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The spirit.

**Y**es verily as thus, he vnto whome God hath giuen in this world the gouernment of goods, hono<sup>r</sup>; o<sup>r</sup> riches, that he so imploy them, that by y<sup>e</sup> good exāple therof he hath tradused many others to do the like, giuing occasion to euery man to be content with that he hath, and to distribute vnto the necessitie of Saint<sup>s</sup>; so<sup>r</sup> Gods sake, aswel in counsaile giuing as co<sup>r</sup>p<sup>o</sup>all feeding, these and such like are those who are commended and haue wel increased their talents.

The flesh.

**W**hat is the necessitie of Saint<sup>s</sup>; and who are those that be so called?

The spirit.

**F**irst of all, the lack of sufficient instructing the wel disposed in the law of God, the necessitie of Saint<sup>s</sup> is also the lack of meat, drink, clothing, lodging, and wherof they haue need dayly in this world, so<sup>r</sup> that the learned giuing vnto you the law and the gospel, which is the bread of life, dayly teaching and exhorting to the amendment of the same: you should bestowe on them likewise of your temporall substance, dayly attending to supplie their want, aswel in defending them from the violence of enemyes as also cherishing as aforesaid.

The

## *A dialogue of V<sup>s</sup>ury.*

The flesh.

And who are those that be called Saints?

The spirit.

Those whose continuall indeuour is to set forth, preach and extol the Gospel of GOD and Jesus Chziste, vnto the Congregations as wel dispersed, as at home of those that feel bothe tranquillitie and peace : as also euery obedient Subiect through whose honest laboures the common welth is maintained and defended, and except in life and maners those teachers, and euery other behaue them selues in deed aswel as in word: they are not to be accounted Saints, doing and indeuering the same to the vttermoste of their powers, for the withdrauing of others frō vice to vertue, from lyes to trueth, from ignozance to knowledge, from hatred to loue & suche like, all other vertues & necessities are furnished by God and are called spirituall. Such men are Saints, aswel the diligent bearers as the teachers, and he that shall strue against any of these: it were better for him that a milstone were hanged about his neck and cast into the Sea.

The flesh.

By this meanes there is a difference between a spirituall increase and a cozpozall V<sup>s</sup>ury.

The



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The spirit.

There is so, the difference wherof is as far  
a sunder as light from darknesse, ioy from  
pain, sickness from health and trueneth from fal  
shood.

The flesh.

The difference so far agreeing, how shall  
the Usurers doe?

The spirit.

If they repent and say with Zache the pub  
lican ruler. Beholde Lord the half of my Luke 19.  
goods I giue to the poor, if I haue doon any  
man wrong: I restore foure folde. Which is  
that suche Usurers doe make restitution in  
this life by their owne hands in singlenesse of  
hart, there is no douting of the inestimable  
mercies of God in Iesus Christe our Lord, o  
therwise the iudgement all ready is pronoun  
ced.

The flesh.

Whether is it better to giue to the poore be  
fore a man departe this life: or cause to be gi  
uen after his death?

The spirit.

No rewarde can be better then that which  
is giuen in this life, neuertheless the gift pro  
ceeding from good wil is not rewarded, so  
that it be according to Christian religion, and  
not to vain superstition. The holy Apostle  
Paule

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Salla.

6.

Paule saith. V While we haue time, let vs doo good vnto all men, and especially vnto the which are of the housholde of faith. Which Scripture foze warneth all men of the exchange of life to solowe, noting therby none other time permitted. For as it is impossible to alter the creation, the force of Tigers, the strength of Elephants, the flight of Birdes, the gliding of serpents, the saours of herbes, the waight of mettels, y moistnes of waters. and the droughts of the Earth : so is it as impossible to alter the natures of peruerse greedines to liberalitie, for as fire cannot bee chaunged into water no; water into fire : no more can an olde Usurer with the inordinate conetouse, be turned into a yong minde to become liberall. For the thorne although by kinde is ful of sharp pricks, yet being bended in his first growing: wil turn which way the planter wil, but being let growe, wil b:ake sooner then bend any thing at all. So perswasions in time may bend frowarde mindes to vertuous exercise, which being let go vn instructed wil hardly be recovered. And therfore the spirit of God speaketh by sundry phasies saying. Charge them whiche are riche in this world, that they be ready to giue and glad to distribute, laying vp in store for the selues a good foundation against the time to

1. Tim.

6.



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to come, that they may attain euerlasting life. Who therfore that thus doth, shall receive (by immitating Christ in carnall flesh) the rewarde in spirituall grace, which is such treasure as rust nor moth can consume nor theef break through nor steale. Otherwise, it is said. Where your treasure is there will your hartes be also.

Math 6

The flesh,

How can a man giue that lacketh abilitie?

The spirit.

Thy goodwil in y thou wouldest if y haddest, shalbe acceptable, no lesse then the poore widow hauing but y. might. For the nature of a true Samaritane is, if he see his brother in distresse by any maner of way: hee wil not leave him comfortlesse, vsing aswel bodely labour, as counsell, if he see him blinde: to guide him in the way, if lame: to be his stay, if his neighbours cattel be in daunger: to put forth his hand and help, remembryng the wordes of Christe Iesu. If thy neighbours Oxe or Ass be fallen into a pit, who wil not help them out although on the Sabothe day. It is to be lamented the nice maner of the Nodnolians who for raryng of their painted Bowes or rings on their fingers, wil as nicely as may be, leauing y deed of charitie vndown for filing of their new shone, these and such like, esteeming

Math. 12.  
Luke 10

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Tobi. 4.

ming vain glorious fashions more then the precepts of Christ Jesus, are none of the number accounted vertuous: but such as are charitably minded, who more esteeming their brothers furtherance then their owne, doe seek by all meanes to doe somewhat that may mitigate and assuage the wrath of God for sin, no lesse comforting then hoping to be comforted following the example of Toby, who gaue not onely almes but saith also. Turn neuer thy face from any poore man, and then the face of the Lord shall neuer be turned away from thee. For one peny giuen by thy self, or one good turn done by thine owne hands in this life: is better then a thousand (and more shall profit) when thou art dead.

The flesh.

Then as touching those that are of abilitie.

The spirit.

1. Timo. 6.

Erasinus  
Rotero.

To answer straightly the spirit of God sayeth. Charge them that are rich in this vworld that they be ready to giue and glad to distribute, laying vp in store for them selues, a good foundation against the time to come, that they may attain eternall life. It sayeth not as the wicked worldling coster, to charge them to giue to such as hath no need, as Caesar Augustus, who being presented with a few Graek verses by a poore Scholer answered

red



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red the like, who seeing the rewarde to be so slender: commended the Emperours verse and gaue vnto him xij. single halfe pence, saying holde, not according to thy dignitie and calling: but according to my abilitie and power. The poore Scholer was moze commended for his liberalitie: then the Emperoure praised for his learning. I would to God those worldlings would once estimate vertue above vice, the would they be of no lesse worthynesse then Phocion the Athenian, when Alexander the great had sent many costly Jewels and treasures from Persia, did shewe a worthy example in refusing of the same, saying I wil not learne to take: lest I forget to giue. A worthy example for preposterous bribbers, whose greedy desire being neuer satisfied are moze redy to receiue in one day: moze then they wil giue in a thousand. To deface farther the vice of Auarice: I meane also the Churche couetousnes, I would say the churchly couetousnes which remain euery where, the vain pomp at funeralls, y making frendes of the welthy, the bare liberalitie to the poore, the great sute to be accompanied of the welthy: & the great sute of the poore refused, clene contrary to the word of God, it is pitifully to be lamented. The flattery preferred: the true dealer refused, remembering the olde prouerb

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O vvhhat knauery is in Munkery, it would make eche chzistian conscience sigh, and with teares to bewaile, the ruinate decay of true dealing, especially in Religion, who hauing now at these present dayes more faces then euer had Argus, eyes. For how euil so euer diuers haue been in their liues: yet they must be praised at the deaths or funeralls. For if he be of welth, then they appoint mourning gownes, yet not to be giuen befoze they bee dead: lest they recovering might (paraduener) bestow the miserabiliti some other way. And vnto whome are those gownes? To such vnder whiche for the moste parte weareth laughing harts, and for such rewarde shalbe said an honest man, when he is not so well said of in one place as cursed in an other, for out of the mouthes of the wicked ones for benefit sake, whether by procurement or els, he or they shalbe wel said of: when of the other as fast dispraised. It may so be: not without a cause, but by what meanes so euer, it is wel don to giue to the poze, so it be wel gotten. It is also vled at suche pompous funeralls, to haue Sermons (which is a very good work, what soeuer the person be) wherein commonly if the Preacher tel trueth, of the former life of the deceased: (for the moste parte they bozow a Cloke of commendation to hide a gown of superstition, which for shortnesse of the vpper garment



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garment: the hem is espyed ) he shall haue  
small rewarde for his labour, with a terme  
what shal I giue you? Such exccutors prouing  
good husbands for the dead, are loth to be at to  
much cost, when in superfluous fare : there  
shall want no charge. These vse an outwarde  
face of deuotion, with small furtherance to Re  
ligion, but let eche Preacher beware of decei  
uable flattery, how so euer the rewarde be,  
thus is all things, if it be diligently marked:  
intermired with Hypocrisie.

The Almighty and euerliuing God, once  
root out of English hartes, all those wædes,  
whose swift growing, ouer runneth the good  
herbes.

The flesh.

Sir I thank you for this (hoping in the Lord  
to be mindeful of your sayings) desiring you  
that if heer after God permit, I require your  
farther help: that you wil assist me.

The Spirit.

You shall not fail, likewise hoping in my  
self, that as y<sup>e</sup> almightie hath licensed me, to sa  
tisfie you thus far: he wil also assist me farther  
without whose aid I can do nothing,

¶ *Cauete a fermento Phariseorum.*

*Cum sancto, Sanctus, eris: cum peruerso,  
peruerteris.*

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